SUNDAY, JULY 81, 1904.

Entered at the Post Office at New York as Second Class Mail Matter.

Subscriptions by Mail, Postpaid. 

DAILY AND SUNDAY, Per Month,.......
Postage to foreign countries added. Published by The Sun Printing and Publishing Association at No. 170 Nassau street, in the Borough of Manhattan, New York.

If our friends who favor us with manuscripts to ion wish to have rejected articles returned, they ust in all cases send stamps for that purpose.

Daily and Sunday editions mailed to their addresses (which may be changed when necessary) for 70 cents a month. Order through your newsdealer or THE SUN, 170 Nassau street.

#### The Burden of the Mail.

The Democratic Congressional campaign committee is sending out an average of 75,000 envelopes a day. Among their precious enclosures are as many as ten speeches sometimes. The inevitable statistician is on hand to tell us that thus "75,000 voters are appealed to daily and 750,000 arguments are made in the interests of Democratic candidates for Congress."

The Hon, JOE BABCOCK of Wisconsin and the Republican Congressional committee is an expert as to the transportation of political mail. If the rival concern "reaches" 75,000 voters a day, the Badger statesman will resolve to "reach" at least 100,000.

But how many voters are really affected or "reached" by the campaign mail missionary service? What does the ordinary man do with a circular? Dumps it unread into the wastebasket or the fire. Are political tracts by political hacks apt to meet kinder treatment?

The majority of Republicans and Democrats are permanent Republicans and Democrats. Most of the gold Democrats have now gone back to their old party. They were uneasy and unhappy out of it. Most citizens are Democrats or Republicans from habit, from a stereotyped conviction about which they take little time to reason why.

The young voter, important with his first vote, is affected unconsciously by his environment. While bristling with independence, as he believes, and breathless with the effect his entrance into the world of politics is to make, he is the victim of the political habits and influences of those about him, even if he feels it his duty to revolt against his father and add himself to the other side.

Stability being the characteristic condition of the great body of both parties, no flood of speeches is needed to keep the voters in the faith or can turn them from it. The public changes from Democracy to Republicanism and from Republicanism to Democracy usually balance one another and may be neglected. The two great parties are pretty near equilibrium. The silent, unpretentious, really independent vote turns the scale. Futile to influence this are the heated speeches of Congressmen. the cooked statistics, the personal abuse of a candidate in which, for some mysterious reason, the mostly simple persons who distribute campaign "literature" have unbounded faith. These are mer capable of making up their own minds. They take little stock in campaign "liter-

ature." A very curious "literature" it is. That good money is still paid to print it and fold and direct it, and even to pay postage on it, when the franking privilege can't be stretched, shows how much innocence still lingers in politicians who gravely regard themselves as wiser than serpents.

## Will Germany Remain Neutral?

According to a telegram from Berlin, the Prussian Minister of War is said to have been recalled from his vacation in order to consider what reply should be made to Russia's inquiry whether she might rely on Germany's assistance should a rebellion in Poland result from the withdrawal of the Russian garrisons in that country for service in the Far Rest. The answer to this question will be awaited with interest all over the tion as a practical standard for the conworld, for what Russia practically asks s that Germany shall become her active ally against Japan.

If Germany's "assistance" is now requested, it must be that more substantial and effective aid than she has yet rendered is asked for. Before and ever since the last Polish insurrection, in 1863. the Prussian police have cooperated with Russian secret agents in maintaining a vigilant watch for Polish intrigues. and the most rigorous orders have been issued from Berlin to nip in the bud every plot to organize in Prussian territory the materials for a revolutionary explosion in Russian Poland. Patriotic Poles have good reason to regard Prussians and Russians with almost equal detestation, and to contrast the harshness and suspicion with which they are treated by the Emperor WILLIAM II. with the freedom which they enjoy under Hapsburg rule in Galicia.

It is not, therefore, to be presumed that Russia has had occasion to request any extra precautions against the use of Prussian territory as a basis of operations on the part of Polish revolutionists. Neither was it needful to solicit a promise that the German Empire would not swerve from an attitude of cordial friendship for Russia so long as the last named Power should be engaged in war with Japan. Soon after the outset of the contest in the Far East it became known that such an assurance had been received at St. Petersburg from Berlin, and that it has been relied upon is evident from the fact that considerable detachments from the Russian army normally stationed in Poland have been sent to Manchuria. So far as the apprehension of any invasion on the part kingdom come" implies the existence of Germany is concerned, the lines of the of the Deity he would expunge from Vistula might be denuded of Russian troops. It is probable, however, that should the Russian garrisons in Poland

and other centres of Polish patriotism. is dead and only needs to be decently We can hardly, therefore, escape the conclusion that the "assistance" now desired from Prussia is a definite covenant, thirty millions of communicants of that in the event of an uprising of the Poles a German army shall be sent across the Russian border for the purpose of restoring order.

Now, it is disputable whether the Czar's obligations to his French ally could be reconciled even with the acceptance of an assurance from Berlin that Russia's western border should be immune from German attack so long as the war in the Far East should last. It has always been understood that one of the principal services which by the treaty of alliance Russia was bound to render France was to maintain along a line running from the Baltic to the Black Sea a very large, highly disciplined and well appointed army, which would compel Germany and Austria to keep a great part of their active forces permanently stationed in neighboring quarters. Materially to impair the strength of the Russian army normally maintained in Poland, or to transfer a considerable fraction of it to the further end of Asia, is signally to diminish the value of Russia's alliance to the French republic. For suppose that immediately after a peace were concluded between Russia and Japan, and long before it would be possible to move a large body of soldiers from the Yellow Sea to the Vistula, Germany should seize the opportunity of attacking France. It is obvious that the diversion which under

effect would be comparatively useless. A promise, however, not to invade Russia on her western frontier during the continuance of the Far Eastern war is one thing; an agreement to send a German army into Russian Poland for the maintenance of order is manifestly another. The latter act would as indisputably make Germany an ally of Russia as would the despatch of a German fleet for the relief of Port Arthur. There is no doubt that if during war times a Power professedly neutral lend a part of its troops to one of the belligerents-no matter whether these troops be used for foreign service or to suppress an internal uprising—the lender commits a breach of neutrality against the other belligerent. Japan would have a right to say that by using his soldiers to uphold Russian rule in Poland the Emperor WILLIAM II. had made himself the Ozar's ally, and that consequently the condition prescribed for England's intervention by the Anglo-

such circumstances the Russian soldiers

remaining in Poland would be able to

Japanese treaty was forthcoming. For these reasons we do not believe that the Berlin Government will promise to send troops across Russia's western frontier for the purpose of putting down a Polish insurrection, though it will undoubtedly continue to do everything in its power to prevent the Prussian Poles from cooperating with their brethren in

Can Christianity Cease to Be a Religion, Yet Become a Moral Standard? A friend in Brooklyn kindly sends to us a letter of advice as to the matter of the religious correspondence in THE SUN, writing to us not for publication,

but simply for private suggestion. His point is that we should "make some effort to direct it, with the view of showing that of the present needs of intelligent society the least need of any thing in the world is of a supernatural religion." "After having given the subject a good deal of thought," he, for himself, "has come to the conviction, between 40 and 70, that dogma is dead and only needs to be decently interred, and that the conduct of life must now be put on purely scientific groundsnothing assumed, not even a Deity."

What shall be the moral standard for this conduct of life? Our friend says the Christian religion, but "the precepts and principles of the Christian religion with myth and miracle eliminated and only its moral code in all its severity upheld. But Christianity is no longer a religion if its "myth and miracle" are eliminated; it is brought down into the category of a merely human moral philosophy.

Once it is put in that place Christianity becomes a debatable and a disputable philosophy. It may be and is treated as a pure idealism impossible of realizaduct of life. It may be said that even with the awful force of a revealed supernatural source as a religion, Christianity is not actually being obeyed in Christendom after nearly two thousand years of preaching and experience. How could more be expected of it if Chris-

tianity should become a merely human

system of philosophy? A nation of another religion is now fighting a Christian nation. Is Russia exemplifying in this war a higher and purer moral standard than that of Buddhist or Shintoist Japan? Is Christian Russia more than Japan exemplifying the essential doctrine and principle of Christianity-which Mr. GOLDWIN SMITH celebrates as its sole original and surviving teaching-the beautiful conception of the "fatherhood of GoD and the

brotherhood of man"? Moreover, if we should follow the advice of our Brooklyn friend, deny to Christianity a supernatural origin and dismiss as myths and superstitions the miracles on which it is founded as a religion, we should be treating it as a gigantic imposture. No moral philosophy thus tainted could be received as the highest and purest standard for the

conduct of life. That is, Christianity cannot be separated from the supernaturalism to which it lays claim without subjecting it to infinite moral degradation. Nor simply as moral precepts for the conduct of life is full earthly obedience to the teachings of JESUS possible. They hold up an ideal standard—an object for religious worship, not a mere rule of conduct, according to the conception of our Brooklyn adviser. In the Lord's Prayer, "Thy consideration as "purely mythical." "Our Father which art in heaven, hallowed be Thy name. Thy will be done in earth

interred"-that dogma among the rest. In the United States there are about Christian churches founded on that dogma-men and women who still believe in Christianity as a religion and therefore in its supernatural origin.

#### Tutonish: A Union Tongue.

It seems to be about as easy to launch an "international" language anywhere as to found a religion in Boston. Yet can any enthusiast recapture his first fine careful rapture for Volapük? Along comes Esperanto and kicks Volapuk insolently into the street. Banging at the study door is a gang of outlandish speeches, Visona, Spelin, Neo Latine, Kosmos, Idiom Neutral, Lingua, Pasiligua, Clarison, incomprehensible jargons, Babel out-Babelled. These may have but a curious and temporary philological or grammatical interest, but they teach a moral lesson. They show us how much time some men will spend in the hope of saving a little. They illustrate GOETHE's adage or paradox that Time is infinitely long and wide. ELJAS MOLEE, Ph. B., of Tacoma, an

old and a favorite authority or defier of authority in the matter of international languages, has just published a pamphlet on "Tutonish," a union language of Saxon English, Teutonic English and German words, with a small percentage of Scandinavian and Dutch. He wants an International Speech Congress to meet at The Hague and agree upon the spelling, grammar and a vocabulary of 20,000 words of Tutonish. The delegates are to compile a geography of some 60,000 words, with an appendix on etiquette, a complete letter writer, rules of health. rules of morality, tables of weights and measures. For fifty years this general and foreign geography is to be studied from fifteen to thirty minutes a day By that time, Mr. MOLEE tells us father clammily, "the present old people would have died away," and everybody would

or should know Tutonish. Mr. Moles is hopeless as to a world language. So he constructs a Teutonic group language. He reckons the United States and New Guinea among Teutonic countries. The guileless aborigines of New Guinea may not protest against this classification, but the millions of Americans of Celtic, Latin, Semitic, Slavonic, Turanian and other stocks may decline to yearn for an all-Teuton language.

A piece of Tutonish, not utterly dark and by no means bright, may give some notion of its beauties:

"It viln bi bekvem [convenient] fyr du granz (entire) velt, if vok (week) and ment nams bin abliedn [derived] from di saal-vords [cardinal numbers), vich must lem'is (be learned) bei all menshes [men] eniveg [anyway]. vi bild an vat vi vels [know] um [about], and an vords vich vi ken befor. di zaal-vords bi among di eina (first), vich man lern so dat du ganz velt get di nams ov di vok dags and monts mitaut autra (extra) erineriru [memorizing]. dis giv vi [us] mor selfklar vords fyr vio [our] childs and autlandrs tu lern leit."

Melodious numbers! "What would you do with our old and rich literature?" Mr. Molee asks in a catechism. "I should burn the most of it to get more room for new books," he answers sternly. We should love to see the everlasting ocean of Cockranesque and Bryanesque congealed into Tutonish, Mr. MOLEE is sure that "the love for the crooked and irregular old tongues is to a great extent manufactured for political purposes." It may be so, but if Mr. MOLER will throw away the name "Tutonish" and adopt "Union," he will have a good trade from the start. Few persons use more language than the "labor" loaders. and they want the union label on it. By a little effort Mr. Mot.EE can have English declared "unfair" or positively "scab."

Speaking merely as laymen, we don't find Tutonish a language which we would borrow time to learn. Something more sociable and diffusible is needed, something that will enable a foreigner to order a posched roc's egg in Bagdad or bulbul bouillon in the gardens of Gulnare. Here Mr. MOLER is helpful. He moves the appointment of a committee of three to construct a "people's signal language" and abbreviations such as these:

e, the; b, be; h, have; m, and; mef, and so forth: e, of; ba, been; hd, had; t, to, toe.

And now we are on the roof garden of the world or submitting our personal equation to the equator:

" placing both hands together twelve inches over e head forming a kind of a roof, & mean 'I want a hotel.' putting e finger in e mouth as if biting it. mean 'I want food.' Ifting e arm up n putting e inger in e mouth from above as if drinking from a pottle t mean 'i want a drink.' placing a hand under e head, leaning over as if resting on a pillow. t mean 'I want a bed or lodging.' holding up e right forefinger t mean 'a ticket t ---- (naming e place). putting e right forefinger into e hollow e open left palm t mean 'what is e price?' or 'cost? pointing at a thing with e right forefinger while making a circular motion with e finger t mean what do you call that in your language?'

Mr. Moles scorns capital letters, but he is a little freer with definite and indefinite articles than an economist of language ought to be.

### The Wine and Liquor Show.

Because of the important part played by the wine and liquor trade in the industrial affairs of this country, there is reason to believe that the exhibition planned in its interest, to be held in this city next fall, should attract a sufficient number of patrons to make it profitable. Most men delight to pour into their bodies decoctions of various sorts designed to alter in some way the normal course of their physical or mental operations. In 1902 the United States consumed of imported and domestic distilled spirits 107,452,151 gallons; of wines, foreign and domestic, 49,754,403 gallons; and of malt liquors 1,381,875,437 gallons, making a total of 1,539,081,991 gallons of prepared beverages bought and paid for in the

A portion of this was used in mechanics and the arts; but making a liberal allowance for the spirits thus consumed. it is apparent that enough was used to wet the whistles of many free and independent citizens. There are various beverages containing alcohol of which their adherents boast that "there ain't a be much further weakened, a formidable in surrection would break out at Warsaw Our Brooklyn friend says that "dogme carefully conducted have not borne out

this statement in any case, we believe. A section of the proposed exhibit might be appropriately set aside for the various 'remedies" urged on the public as sure cures for that "morning-after feeling." The number of pills, powders and liquid. bracers advertised all over the country is incalculable. A collection of them would make an excellent temperance lecture. If so many medicines are needed to overcome the effects of indul-

gence in alcohol, why indulge at all? If any old-time barkeepers are now living on this earth they should be exhibited as a lesson and example to the mixologists of to-day. Men of years, experience and discretion mixed cocktails, fizzes and juleps in the old days. Now these delicate and important duties are too often intrusted to callow youths, and much indigestion and profanity result. The craze for uniformity has affected the bars of America. Seldom is a diamond larger than a butternut seen now on a bartender, and even the heavy, drooping black mustache so dear to the cartoonists is merely a memory. The cartoonists are a class of total abstainers. Were they accustomed to visit saloons they would know that barkeep-

ers no longer wear hair on their faces. The glass blowers, the cabinet makers, cash register manufacturers and a thousand other trades profit from the wine and liquor business. Each of these trades might contribute additional interest to the proposed show. But the real interest is in the liquids themselves; and if some dealers should tell what is in the red liquor they dispense it would cause such a sensation as the town has story-it can come in no other way. Conseldom seen.

#### In Darkest Porto Rico.

In an interesting letter to the New York Tribune a correspondent in San Juan depicts a situation in that island which, in one respect at least, is certainly lamentable and perhaps appalling. The writer of the letter made a trip into the interior country and submitted certain questions to the peasant people whom he met along his way. He inquired about their work, their pay, their food and the school attendance of their children, if they had any.

He appears to have learned that those whom he interviewed worked when they could get work; that their incomes were pitifully small; that their food consisted chiefly of rice, beans, boniatos, a kind of sweet potato; plantanos, a coarse variety of banana, with dried codfish or herrings in times of comparative affluence. Some had bread sometimes: some had coffee regularly, and some had it occasionally; some had meat at rare intervals, and some never had it. Some children went to school, and some did not.

Now, all this is hard; but it is the life of many in Porto Rico, and of many more in other places. It is hard to be underfed: it is hard to be the victim of anæmia; it is hard to be poor and to live in a hut. But this does not touch the depth of Porto Rican misery.

Quoting by name seven of the people with whom he talked, the writer gives the reply to another question which he propounded: "Who is Mr. ROOSEVELT?" One of the seven had heard of McKin-LEY, and knew that he was dead. Not one of them had ever heard of Mr. Roose-VELT. These are the replies of the seven Porto Ricans interrogated on the

fishes when out of work; gets about four days work in a week; gets 40 cents a day; is married; has four children who never go to school. He said he lives on beans, rice, sweet potatoes, codfish herring, coffee, but doesn't have them all at once; very seldom meat, as that is a luxury; he never heard of ROOSEVELT.

" JUAN PEREZ .- Farns \$4 a month and his food which consists of rice, beans, bread and coffee gets codfish once a week; didn't know who Roose TRLT IS.

" JOSE MUNOZ .- Works on a sugar plantation for 40 cents a day, and gets three or four days work a week; is married and has two children; the elder went to school, but is sick now; lives on plantains, codfish, rice, beans and coffee; has fish sometimes, If he catches any. 'ROOBEVELT? No. who is he? " JUAN RUIE .- Roofs huts with straw at 40 cents day; is busy about half the time; fishes some; is married; has three children, but none attend school; lives on rice, beans, coffee and bread; meat about three times a month. Never heard the name of ROOSEVELT mentioned.

" JOSE SOTERO.-Digs holes for planting, makes ditches, &c.; earns 40 cents a day, but gets work only half the time; three children, but none in chool; 'to-day had herring, bread and coffee for dinner, and rice, beans and coffee for supper loesn't know who ROOSEVELT is.

" FRANCESCO RIVERA. - Breaks stone on the roads arns 30 to 50 cents a day, according to amount of tione broken; works all week; two children, who do not go to school; lives on yams, codfish and rice, but on bread and coffee if he gets no steady work. Never heard of ROOSEVELT.

" SANDANO RIVERA .- Works in cane fields at 40 ents a day; not steady work; not married, but has four children by woman he lives with; none go to chool: sometimes he has 'only bread to eat, like yesterday.' When times are good has codfish. peans, rice, plantains, but never beef. Never leard of ROOSEVELT, but did of MCKINLEY, who e knows is dead."

It is no wonder that 75 per cent. of the Porto Ricans are anæmic. The miracle is that, in such ignorance, they live at all. They never heard of the hero of the memorable battle which made them Americans.

The Hon. WILLIAM A. GASTON, who has peen and may be again the Democratic candidate for Governor of Massachusetts. took home with him more than a trunkful of hope from the meeting of the Democratic national committee. Here are some bubbles which he blew in sight of a Boston Globe reporter:

"The national committee seemed absolutely sure of Rhode Island and Connecticut. They also think it worth while to put in some work in Massa-

This illustrates the expression "midummer madness."

### Too Fat for His Cell.

Columbus Correspondence Cincinnati Enquirer. Prison life agrees with W. R. Harris, a Clark county life man in the pentientiary. Since his incarceration in May, 1908, he has increased so much in weight that an ordinary cell is not large enough for him, and to-day he was transfe to the cage in which the prison demons used to

Sir Isaac Newton and the Watermelor Newton explained what made the apple fall. "That's all right," they answered, "but can you explain what makes a watermelon rise and disappear costs moonlight night?" coolight night?"

THE ORIGIN OF EVIL.

An Argument That There Are No Mysteries, Sins and Evil Except as We Make Them. TO THE EDITOR OF THE SUN-Sir: The articles on the nature and evisin of evil by your distinguished correspondents, Goldwin Smith, Wayne MacVengh, "A Brooklyn Clergyman," and others, which THE SUN has recently printed, are more interesting than convincing, because they all end in "mystery," and that is no solution, but simply the despair of any. They shed no light whatever over the Slocum horror, which called them forth. All things end in mystery" the theologians and metaphysicians must say to escape

killing contradiction.

Now that the older Dualistic phases of hought have had their say, the Monistic, he modern, correlative, scientific view should

ave a few words. That view of Haeckel, Huxley and Ingersoll, especially in his last address, simply accepts the world as science shows it to be. Everything, change and event, is proved to be a link in the endless correlative chain which we can follow, step by step, as far as our faculties permit; and beyond that we know hat "every event continues to have parents naturally naturally"; thus science ends the super-natural and the basis of all of the older reigions. It thus at once drops away all "mys-"sins" and "evils," except as we choose to imagine and continue them for the amusement or solace of our old habits of ignorance. Everything appears in a new light which compels a new definition.

Thus "life," "mind," "spirit" and "soul"

appear only as the activity of protoplasm, s was discovered by Oken and Goethe in 800. This discovery ends at once all "enall gods and devils have no more scientific reality than Santa Claus. For life and "spirit," being the action of protoplasm, can by the law of correlate economy come about and exist in no other form or way Nature never repeats except by the same substance, law and process. When we find that life and thinking comes in one way, that ends the sequently, as far as we know now, conscious life is limited to the surface of our planet conditions. When our spiritualist friends

life is limited to the surface of our planet—
no other planet or star showing protoplasmic
conditions. When our spiritualist friends
get these two laws of correlation and economy
understood, they will cease fooling and deceiving themselves and others.

There are, then, no "mysteries" or "sins"
by or against any gods or devils; nor evils
except as we run ourselves against these and
similar laws, that is facts, of nature and
"get hurt." The universe is "The All," an
"open secret," boundless and yet knowable,
if we could follow its correlates. As Goethe
said: "No matter without motion, no motion
without matter"; so biology now says: "No
protoplasm without life, and no life without
protoplasm."
Science thus ends our fetchism: it shows
"The All," "the not I," to be the only God
possible—infinite, eternal and super-personal.
There is, then, no "sin" in "the violation of,
or want of conformity unto," the objective
laws of gravitation, correlation or combustion. "Sins" are now only possible within
human relations; there they are acts mental,
or other, which produce evils, injuries or
hurts to mankind. Those who overcrowded
the Slocum with an ignorant and innocent
mass of excursion ists were guilty not of "sin"
against the "God" or the law of combustion,
but of an offence and crime against their
fellow human beings, by whom they should
be called up for punishment, if they are not
already sufficiently punished by the awful
"evils" which resulted. That "Providence"
is in reality nothing more than prudence by
us is the great lesson of duty we have to
learn therefrom.

The facts and order of nature are neither
sinful, moral nor evil—neither good nor bad,
except as we make them so by ignorance
and folly in ascribing human qualities to them.
Because we fail to see and treat the world as
it is, physical, mental and moral, so as to stop
these man-made evils, the Dualist is compelled
to load them upon his fetichistic "Providence,"
or devil, As we advance in social science it
will not be necessary to die, as Mr. Macuene
and t

Nature is made better by no mean, but Nature makes that mean, &c. As Voltaire says: "Priests, by pay and penance, 'absolve' us from the 'sins' they only create." And Goethe thus stingingly gives the origin and cure of mystery thus:

Is it then so great a mystery What God and man and the world may be? No! Yet no one hears it acceptingly, gladly, So it remains a "mystery" still.

Coscob, Conn., July 30. The Scriptures Quoted as Describing God

as the Author of Evil. TO THE EDITOR OF THE SUN-Sir: Mr. Goldwin Smith's paper on "The Origin of Evil" very properly terms it "a part of the

of the universe as to which all that can be said is. It is a mystery still It is an old question, found in the world's oldest written records. Antiquity must have been gray when it was first mooted; yet doubtless it has been satisfactorily answered again and again, and as often again forgotten in the ebb and flow of the ages, and the rise and fall of nations; for still, though men learn, they

do not remember.

In the economy of the universe we cannot joined or related by doubles: Day and night. sunlight and shadow; the positive and negative electric and magnetic energies; the gravitation and levitation of the earth's substances operating between it and the sun by the law of mutual exchange; the ebb and flow of the tides; the heart of man, with ts double cavities and pulsations-systole its double cavities and pulsations—systole and diastole—and double vascular system respondent thereto.

So, too, in the moral and mental world love and hatred, peace and war, good and evil, dod and devil, are in eternal opposition to each other; yet in the ultimate of each and

every encounter Ever the right comes uppermost, And ever is justice done.

Ever the right comes uppermost.

And ever is justice done.

Now, let us suppose present conditions changed. Let us abolish all contrasts; let us have all day without night; all sunshine and no shadow; all harmony in nature and no discord; no conflict of opinions among men; no sin, no sorrow, no pain or discomfort of body or mind; no regrets for the past, and no care, forethought, nor anxiety about the future. In all the daily life let only a leaden languid iteration reign. How long would such a state be tolerable?

Good and evil are set before us in the world. To become healthy, happy and godlike in body and soul we must learn self-control at whatever cost of suffering and pain—must learn to choose the good and refuse the evil. "The bells of humanity," says Koresh, "are spheres of discipline, and are essential to development and progress. Through these hells humanity incorporates all the fallacies and evils of being for the purpose of experience and contrast." "When men," says this writer, "have progressed through experience of fallacy and evil, in the natural and spiritual spheres sufficiently to have incorporated all that is false and evil, and are thus epabled to contrast the evil with the good, that is, the opposite of evil, they then become the fruit of the tree of the knowledge of good and evil. In the rejection of the evil and the appropriation of the good, man becomes the fruit of the Tree of Life.

And so reads the ancient record: "Yahve Elohim said: Behold the man (ha-Adam, the bi-une man) is become as one of us to know good and evil." Why this plural expression, "one of us"? It deserves attention.

But as to the origin of evil: It will perhaps startle some readers to find that there are very direct and positive declarations in the Scriptures setting forth that God Himself is the author of evil. In the prophet Isalah, xiv.,", we read: "Iform the light and create darkness: I make peace and create evil. It the Lord do all these things." And in Amos, iii., 6: "Shall there be evil in a city and the Lord h

Lord hath not done it?"

Now, how can we reconcile the origin of Now, how can we reconcile the origin of Cod? I suggest as an answer, if I have not already made sufficiently clear the principle that good and evil are correlates of each other, and appertain as much and as certainly to the Divine as to the human nature, constituting the voluntary and involuntary or polarized energies of the microcosmic as well as the vidual man.

EDWIN COOMBS.

NATICK, Mass., July 30.

The Mystery a Proof of the Necessity of a Future Life for Its Solution. To the Editor of The Bun-Sir: Th Riddle of the Universe" is the fact which olds out to us the best hope of a future life. It is the "riddle of the universe" which makes the future life worth hoping for.

Nothing does the cause of religion more herm than the inanity of the sonceptions of

the future life which have been popularised. It is true that the higher spirits of Christianity regard the contemplation of God and the growing comprehension of His glories as the real reward of Heaven, and this is, of course, neither more nor less than the dis-closure of the secret of the universe, the solution of its riddle. But this higher ideal has no place in the general mind, and the inert and sensuous conditions of which the standard sensuous conditions of which the standard paradise is made up appeal so little to the desires of a brave, energetic and thoughtful age that they have become the stock subject of pleasantries of doubtful—or rather not doubtful—taste. If thinking people's minds could be brought round to the belief that there must be a future life because the "Riddle of the Livingson" must be accepted to the souls of the Universe" must be solved to the souls of men, and that the joy of the future life is to consist in the gradual unfolding of the mys-tery, the revival of the religious spirit would be as marked as its decline has been in the

last fifty years.
As for that particular strand of the "riddle" which at present most exercises the minds of the weak, viz: the puzzle over the "origin of evil," as they put it, I ca only wonder that any one should be so illogical, so inconsistent, as to attach any special importance to it. The uses of evil in the world scneme are too obvious to bear discussion. So essential is evil to the fabric of human life that the evil to the fabric of human life that the Schopehhauer maxim is almost true that there is no such thing as positive good, that what we call good consists entirely in the absence or the negation of evil. Certain it is that no one favorable quality of human nature could exist if its opposite vice or correlative peril were not possible. That is to say, truth would be meritless if falsehood were not thinkable and courage could not exist if death and disaster were not matters of experience—and so on.

experience—and so on.

The question, therefore, is not why evil exists in the world as we know it. The question is why the Deity planned a world in which it was essential. The question is whether it is an essential element of all moral existence. The question is whether it is a condition which limits even His nature and qualifies His ompipotence.

The question is whether it is a condition which limits even His nature and qualifies His ompipotence.

Looking at the problem this way, it is no more reasonable to fall into religious despond over it than over any of the other elements which form the tangled skein of the "Riddle of the Universe." It falls into the class of the unknowable, and there are no degrees in unknowability. The problem of evil is no more obscure than that of free will, than the paradox of time and eternity, than the puzzle of space, than the impossibilities of matter, or than the reasons of the Creator in making the universe with that endless complexity of material (apparent) and force (so-called, which physical science is unravelling.

Why has the Creator thought it necessary to invent the law of chemical combination, the law of the momentum of moment, the law of reproduction? Why has He chosen to make human beings? Or has He made them? Are they not, perhaps, in some way independent of Him? In either case, why are they upon every reality of His existence of their own and of the phantasmagoria which surround them? Is the whole universe a practical joke, played by nature upon itself, with evil for its point? Or is it not a self-evident conclusion that this dream we call life is only a phase of our existence? Is it not irresist bly ceptain that we shall wake into something else? If we do, does not reason itself give us the assurance that our apprehensions, freed from the bonds of time and space and matter, will bear somewhat the same relations to our present earthbound perceptions that the strivings of intellect now bear to our physical senses.

It seems to me there is no room for despend as to the future.

senses?
It seems to me there is no room for despend as to the future.
NEW YORK, July 30.

# The Demon's Deings.

To THE EDITOR OF THE SUN—Sir: An analysis of the report of the Pelice Department for 1908 reveals many interesting features. Among other statistics I am impressed with the tremendous burden imposed by the liquor traffic as indicated

Of the remaining \$5 per cent., undoubtedly a very large proportion, especially of felonious assaults and homicides, found inspiration in the same foul stream. To this may be added responsibility to a very large degree for the moral degeneracy of other criminals.

These figures make a fearful indictment against a very that is cleased as the of our great line.

system that is classed as one of our great "ina system that is classed as one of our great "industries." It certainly is very industrious in breeding criminals and paupers and providing occupation for policemen, lawyers and she courts.

If such statistics do not prove that the Prohibition party has a claim upon statesmanship, then
figures certainly do lie. SAMUEL WILSON.

JERNET CITY, July 29. The Acrestic in Politics From the Baltimore American. If the Republican party carries the States making he following acrostic of the national ticket it will

Rh O de Island Wisc O nsin Penn S yivania Minn E sota West V irginia N E w Jersey Mary L and New H A mpshire Monta N a Colora Do Call F ornia

O R egon Ne B raska

Of course many omitted from the above list ar tively certain to fall into the Rep Democratic ticket could carry the following State including some it will not carry and some it

A R kansas Kentuc K y G E orgia North Ca Holing Tex As Louisia N a Flori D a I D aho South C A rollna Virginia Ar I sona doubt the reliability of acrostics in political fore

Johnny-Pa, what is the Golden Rule? Pa-It's like a Canadian dime; worth its face alue, but won't get you a seat on the Elevated

> What a part in politics
> Plays the modest meal!
> When they're up to subtle tricks, When they plan a dual, oliticians, leaders, all, Never run and hide; Never meet in secret nocks; Couldn't, if they tried. No, they seek a staid botel. To a table go: Breakfasted," we read anon

> With Chairman So-and-So. What a part in politics Plays the modest meal! When a broken fence they'd fix When they'd stop a squeal Do they meet in dead of night

Then to thresh it out, In the dismal hours when Not a soul's abo By the light of day:

What a part in politics Plays the modest meal! When the State machin'ry sticks.

Slips a cog or wheel, Foolish 'tis to then suppose Those in charge despair, Quake or ever deem themselv Ruined, then and there. No, they seek a staid hotel, Through the portal walk: breakfast, lunch or dine or sup

Advice From Wall Street.

To THE EDITOR OF THE SUB-Sir: Is not the husband himself to blame for the simulation that pauses him anxiety? Why, unless there is some shortcoming of his own that he falls to see or does not disclose, he should tamely submit to the growth of such an intolerable state of affairs is is difficult to traction.

THE JEALOUS HUSBAND.

Is his immersion in professional matters meces-sarily so deep that he cannot devote a part of his time to his wife's social inclinations? Is he sure that his own selfishness does not operate here? However, his wife must realize that her acceptance of the attentions described from a man with a wife of his own is representations.

of the attentions described from a man with a wife of his own is reprehensible; also, that to suggest to her husband a counter filtration can result in nothing but unhappiness.

The sooner the remedy is applied the better. A little fealousy judiciously exhibited is a good thing. Few women like to be tied to a complainant husband, while such preoccupation as "A Husband" apparently evinces must be galling to a woman of spirit.

My advice to this perplayed husband is first a

My advice to this perplexed husband is, first, a little self-examination, then a frank avowal of his erstanding happier for both. Mutual concessions are probably advisable, but the strict maintenance of one condition is impera-tive—that is, the dismissal of the disturber. WALL STREET, July 28. J. W. E.

Talk Plainly and Seriously to the Woman. TO THE EDITOR OF THE SUN-Sir: This jealous

husband's letter indicates that he is a fair-minded man who is too lenient with his wife. She is foolishly indiscreet in accepting the atten-tion of another man, is flattered by it and probably lacks the worldly knowledge of what such a course will ultimately lead to—shame and disgrace for her.
The husband, after being thoroughly sure of his ground, should give his wife, in a kind but decided manner, his ideas and feelings as to her wifely duty and show her the wrong she is committing, no doubt unthinkingly, and bring her to a realization of what she owes to herself and her position in the world.

If she is a woman of wisdom she will very quickly see her error, through her husband's carnestness affection and desire for her own worldly well being. If she is not and persists in her conduct, tet her "gang her ain gait," and it will not be long before she pulls her own halter "taut" and he will be well rid of her.

ONE WHO Is.

Another Wife Gives Similar Advice. To THE EDITOR OF THE SUN—Sir: Women very much resemble children—they expect to be led. For leadership they look to the "head of the woman,"

Again, women lack the judgment which men are supposed to possess, hence the normal woman would much prefer being led by a same man to I would like to know if this husband is a man who reads the newspapers. If he is, he cannot have perused the divorce cases and their causes.

It is because this case seems to me to be a diverce case in its incipiency that I write this reply.

A WIPE RULED BY A HUSBAND Severe Measure Advised. TO THE POTTOR OF THE SUN-Str. There is just one thing for the jealous husband to do, and he

"Take an axe." New York, July 28. Is Not the Wife Jealess Alse?

Is Not the Wife Jealeus Alse?

To THE EDITOR OF THE TUN-Ser: There is another woman in the case—but with a "perfect sense of propriety." The husband says he shrinks from fiirting with this woman, although his wife says it would be very amusing to her if he did. That lots the cat out of the bag. His wife is quite true to him and is only playing off one thing against another. She is probably flirting with the gentleman in question because she thinks this other lady is firting with her husband.

Has "A Husband" any children? If he has then Has "A Husband" any children? If he has, then

he ought to know what to do.

And finally, what is jealousy? It is certainly at first a venial sin, but may be made into something very different. Let "A Husband" give up his jealousy and he will find his wife will return to him.

From the Wife of a Jealous Musband. To THE EDITOR OF THE SUM-Str. Your correspondent "A flushand" is much in med of a woman's insight. He is evidently such a very nice jealous husband that his case is of interest. He has rehearsed clearly, and fairly the causes of his disturbance, saying: "Which possibly should not annoy me at all"—though they should annoy

him to excess.

The wife is impressionable. The husband must be master. He must command. Forbid, grasp and look doors. The wife will dely, protest, and be overwhelmed. He must not give her judge, or jury. Lochinvar waited for no "point of view." He must take her perforce. She will fondie the bondage. Where she considered him merely a member of the family she will find him a lover of violence and of right. As for the dissurbing factor, he will be as a third usually it to lovers.

Your correspondent is modest. He admits him-self an occasional bore to his wife—this is the one really alarming note of his letter. But perhaps after he "has come out of the West" he will find things very different. Let us congratulate him on his pretty wife, meanwhile.

THE WIFE OF A JEALOUS MUSICAND. July 28. In Any Event Stop It, Is the Advice of Another

TO THE EDITOR OF THE SUN-SIEV It to only fair to assume that in the majority of such cases the woman does not start out with the intention of wrongdoing. Her admiration for the man in the wronguous. Her suit of a regard for his ability in one of a number of directions. Only toe often the husband invites a condition of this kind by withholding from his wife the little attentions and con holding from his wife the little attentions and courte-sies that constitute such an important part of a woman's life. He may neglect her and leave her too much to her own resources. Perhaps he is overburdened with business. If she does not re-ceive from him the attentions she deserves and needs, the next step is usually to look for them in other directions, and here is where the "handsome" man finds a willing proy. Such men are only too often encountered, and unfortunately are only

too often successful in their efforts. I admire your correspondent's admission to a tinge of jealousy, and he seems to be justified in having it. If he did not have it I should regard his affections and attachment to his wife very lightly. His resentment is natural and his concern

amply justified.

The facts seem to require a straight look in face, and a quick, declaive step. The man seems to be a cad. His treatment of the husband surgests that if he is encouraging and taking advantage of the wife's infatuation he is also a cur. The weman is unquestionably weak, and in addition is foolishly susceptible to flattery and its allied forces. A man who pretends a friendship for an-other man, who accepts his hospitality, who grasps his hand and then deliberately violates that friendship in the manner referred to is guilty of the most stupendous crime that civilization is cursed with. I think some member of your correspondent's family could take this wife on one side and have

band might say would be construed as coming from a prejudiced source and would impress the wife as being merely the result of jealousy. This would hurt his case and make matters worse. If the wife can be made to see how foelish she is and what a ridiculous part she is playing it might do more good than threats. Of course, much depends upon her disposition and temperament—but in any ANOTHER HUSBAND NEW YORK, July 28.

Cynicism Bred by Experience. To THE EDITOR OF THE SUN—Sir: Tell husband take my word. Wife's no more good. Had same kind. Fixed hair please another. Told me run along. Play with other girl. Made her decide between us. She did. Divorced. Married him. Not a regret my way. Nuff sed. G. RIDDANCS.

The Harmonic Treatment for Mosquitoes. TO THE EDITOR OF THE SUN-SIT: Let me suggest to Mr. Sidarap a means of putting a mosquito "to sleep," by quoting from L. O. Howard's great work on "Mosquitoes," page 15:

"An electrical engineer of Jackson, Miss., wrote me that while engaged in some experiments in harmonic telegraphy, in which a musical note of a certain pitch was produced by electrical means, he was amazed to find that when the note was raised to a certain number of vibrations per second. all mosquitoes, not only in the room where the ap-paratus was, but also from other parts and from outside, would congregate near the apparatus and would be precipitated from the air with astonishing force, striking their bodies against the apparatus. By covering a large surface with sticky flypaper and sounding the note for several seconds, he

captured all the mosquitoes in the vicinity."

Now, Mr. Sidarap, it is up to you to sing them alicep.

Mesp. New York, July 19.